THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Enfranchisement and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER. BUFFALO, SATURDAY, JULY 28, 1855. VOLUME I.—NO. 43.

Miscellany.

Address of ROBERT OWEN, at the Convention held at St. Martin's Hall, London, May 14th 1855.

Shortly after twelve o'clock Mr. Owen came upon the platform, attended by several friends; many delegates were present.

The Convention had been called by a proclamation dated London, 25th of November, 1854, (see report of the Preliminary Meeting on the 1ts of January, 1855,—Third Edition,) and by many other notices and advertisements published by Mr. Owen.

As soon as Mr. Owen rose to address the assembled multitude, he was warmly greeted with rounds of acclamation and applause. He seemed in very excellent health notwithstanding his great age—that being his 85th birthday.

After the commotion had subsided, he advanced to the front of the platform, and read from a manuscript as follows:—introducing as he proceeded, extemporary explanations and remarks.

This Convention has been called to introduce to the population of the world a knowledge of the long promised Divine Millennium upon earth, and how it is speedily to be attained in practice, peaceably by all nations and peoples.

"The Divine Millennial State of Human Existence upon Earth!" Who comprehends it in spirit and principle! Who understands how it is to be attained in practice? And, more especially, how it is to be speedily introduced into practice for the permanent benefit and high happiness of all the inhabitants of the earth? Not one. It is at this hour an enigma to all the sons and daughters of man.

The knowledge of these things is now to be made known to the world through you as delegates of the human race; and as time is precious, we proceed at once to the subject.

The Divine Millennium, or state of man's perpetual happiness, is based on universal facts all consistent with each other, and therefore on eternal truths without mixture of error, and truths which take away all fear of man.

These universal facts are God's words which never change, and which are the only true and reliable revelations man has received.

The Divine Millennial State is the natural state of man upon earth, when he shall be developed to a certain phase in his progress towards the full attainment of truth, charity, love, and wisdom,—and when truth can become his sole language.

Falsehood is the language of the human race in its undeveloped phase of growth. It is adapted to the early or immature stage of human life, when all is mystery to man, and while he is passing through his infant state of ignorance and inexperience. That truth is the natural language of man, when made rational and matured in earthly knowledge, may be learned from the true saying, that in this artificial phase of existence, "children and fools only speak the truth," while the matured generally speak the language of falsehood and deception.

The Millennial State is then the natural state of man, when his rational faculties become so matured and developed that he can observe facts accurately, and reason upon them consistently, so as always to draw just conclusions from them.

We are now approaching that state; and shall commence it to day, by using the language of truth only, as an example of this new state of Millennial existence.

A slight reflection on the subject will make it evident that there must be perfect Unity in the Millennial State, and, therefore, that there can be only one Language,—one Religion,—one Code of Laws,—one Government,—one Class,—one Party,—on Interest,—one Feeling,—and one Country. That there must be universal and permanent PEACE over the earth—and one overwhelming desire in all, to promote, heartily and cordially, the best interest and highest happiness of each other, knowing no exceptions in this feeling and conduct to one of our race.

Above all, the pure spirit of universal charity and love must be made to pervade the heart and mind of every one, so as to be evident in every look, word, and action, through life.

Until these results shall be attained, man can have no pretensions to be called a reasonable, consistent, and rational being; or to be considered much removed above an ignorant, lying, hypocritical animal, contending, most injuriously to himself, with equally ignorant, inconsistent, and mischievous fellow animals, all being actively engaged in opposing each others happiness, and many grievously tormenting those in their power,—some physisally, others mentally, and often both physically and mentally.

The Millennial state is to terminate this want of common sense, consistent reason, and true wisdom; and to raise the human race to a new phase of existence, in which all from birth will be trained, educated and placed, to become consistent and rational in all their feelings, thoughts, and actions.

To effect this change, it has been said that there must be one language. Children from birth can easily be taught any one language now spoken over the earth. Two languages would be a cause of discord; and one will be sufficient for all rational purposes.

But what is this language to be? Nature declares it to be the Anglo-Saxon or English, by spreading this language, as it has latterly extended, into the four quarters of the world, upon continents and in islands.

The advantages of having only one language towards the producing of universal unity, are too obvious for it to be necessary to waste precious time in their examination.

It was next stated that there will be but one religion in the Millennium. [There are a great many at present.] Two would, as at present, disunite mind from mind, and create repulsive and most irrational feelings, and there can be but one true religion.

But what is this true religion? Who will declare it to the nations of the earth? I will, now.

Man can do no good, to God, to himself, or to his fellows, by any worship or flattery of God. It is most degrading to the All-mighty Universally Creating Power of the Universe, to imagine that he could be in any manner gratified with the worship or flattery of beings like man, or to imagine that the Supreme Wisdom of Universal Existence would create such or any, beings to worship him. It is altogether a grovelling and low idea of ignorant undeveloped man, while in the infancy of his progress towards a rational state of existence.

But if, in the nature of things, man can do no good to God by forms, ceremonies, and flattery, or by telling God anything He does not know from eternity, man can do great good to man, and thus do the only good to God that he has the power to do. For an infinitely good and wise being can be gratified only by an increase of happiness to his creations.

The only religion, therefore, of the Millennium, will consist in man, without deviation, being actively engaged in promoting the best and highest happiness of all, and in being merciful, as far as practicable, to all God's created emanations possessing life and sensation. This is a religion to which all can give their willing assent. It is common sense, consistent reason, true wisdom, and the only Religion that can ever become universal. It will not, however, prevent all from retaining their present educated artificial religions, until they die their natural deaths.

It must be now known to all who can observe and reflect, that any superstition may be most effectually impressed on the feelings and mind of any child from its birth, and that a child may be made to believe any one of them however absurd and ridiculous, to be of divine origin and eternally true.

This knowledge will be taught to all from birth in the Millennial state, in which nothing inconsistent and irrational can be admitted.

In this state there will be one Gode of never changing Laws. This code will be the Laws of Nature, which have existed as they now exist since man was created, and will remain unchanged to the end of human life upon the earth. All human codes of laws are opposed to nature's laws—and have been made while man was undeveloped and ignorant of his own nature.

It has been thus from the beginning until now,—man's imaginary laws, ever changing opposed to God's laws, which never change.

Every human-made law is based on a falsehood, and soon proves itself to be so; because in a short period it requires to be repealed, or it remains to effect increasing injustice and evil. Therefore man's puerile legislation has never ended; nor will it terminate until the Millennium shall commence.

There can be but one Government in this new state of human existence. Two different governments would entirely mar the Millennium, and prevent its introduction; because there is but one true and permanently beneficial government for the human race.

That is, a government which can and will create the conditions which will train, educate, and place all from birth to become superior, full-formed men and women, rational in thought and action. A government of age, in which all will have, at the proper period of life, their full, and fair, and just share of the governing power of the world, rendered easy in practice by the simplicity and universality of the required Millennian arrangements. In this state the government of the world will be readily taught to every one, and universals in principle and practice will be much better understood by full-formed men and woman, trained from their birth to be rational, than petty details are now by the petty minds which are formed under the present false, ignorant, and counteracting system,—a system which has now thoroughly worn itself out, as is seen by the ridiculous condition in which it has, at this day, placed all the nations of the earth.

See them now, toiling and laboring with gigantic energies, to destroy their own happiness and that of other nations!

What is the scene now before us in the four quarters of the world? Governments opposed to the people, and the people to their governments. Nation in hostility to nation, or endeavouring to over-reach each other—making a true Babel of Confusion among all the inhabitants of the earth.

In the Millennial State of Man's existence there can be but one Class, according to Age.

This change must be made; for two classes would prevent the introduction of the Millennium for ever. To make one class efficient will be effected by the new natural mode of forming the character of all from birth. This will be by means of sensible signs, and familiar conversations between the teacher and the taught. These conversations will be carried on in the spirit of never-ceasing charity, kindness, and love for the pupil. I introduced with wondrous success this practice in the first Infant School upwards of half a century since, and the superiority of such mode of teaching has been latterly well confirmed by the long study and experience of Mr. Pemberton, who worked out in his own mind the same results, unknowning my experiments, which are almost forgotten by the present generation.

When this divine, or natural mode of teaching shall be introduced to teach the principles of nature, and when the character shall be formed on the true fundamental principle respecting tnat formation, and a good and superior character shall be thus given to each and to all,—instead of partial and most imperfect men and women, as all are now made to be, full-formed rational beings will arise from the new mould into which they will be put from their birth.

This new mould will be formed by the new conditions required for the Millennium State of Existence, conditions which ought to be immediately commenced for the benefit of all.

No conditions have ever yet been made by man to form a rational character for any portion of the human race. These conditions do not anywhere exist at this day. They have to be formed.

When they shall be combined, and finished complete for this all-important purpose, then will a superior character of universality be given to man and woman, and each before maturity will comprehend the whole principle of society, and will know well how to aid in any part of its practice. As a sailor can now go into any ship and assist in its duties, so will every man and woman understand the business of life in the Millennial State, and be competent to take an efficient active part in it, and will always do so with pleasure and gratification.

It is not yet known what man shall be enabled, under new conditions, to do for man. Men made intelligent, and united, will have the power given to them to know how to make demons or angels of the human race. But with the spirit that will be infused into them they will make all into angels. And this will be their chief business through life. When character shall be thus universally well formed, the entire business of society will be carried on successfully by one Class, well informed in its principles and practices and in all its details. There will be the perfection of division and unity in all these operations.

In this new state of existence, so little today understood by the human race, there can be but one Party, and that will be the Party of the true brotherhood of mankind, in which no division will exist, except the natural division of age; and in this division will be found the perfection of all classes, without their imperfections. In the natural divisions of age will be found all that the best and highest and most perfect state of society can require. Two parties in the perfect Millennium could not exist. In that state, party spirit could not arise, and will be for ever unknown.

The essence of the Millennial State will be, that all will have but one Interest and one Feeling.

It will be the interest of all that the physical, intellectual, moral, practical, and spiritual organs and faculties of each of human kind, should from birth be cultivated to attain the utmost perfection in each of these natural powers.

In the next place the greatest amount of of the most valuable Wealth should be annually created, with the least labour and most pleasure to each. The new conditions to be formed for the Millennial State, should be the best that the united knowledge of the most experienced and advanced can devise and construct, in order to surround from birth to death all of the human race.

The one Feeling which will be cultivated in all through life will be to desire, in all sincerity, the greatest good and highest happiness of every one over the earth; and this feeling will stimulate all to assist actively in obtaining these results, and they will be attained; and in consequence, the future state of man upon the earth will be great excellence in all things, and a high degree os rational enjoyment through life.

In the Millennial State there can be but one country for all, and that will be our earth, from north to south and east to west. This will be the estate of the family of man, and every child born in the Millennial life will be a legitimate heir to his or her just portion of it, with the other members of this one cordially united family.

All will have an interest in its high cultivation, in the beauty of its scenery; in the increase of both; in preventing any waste, injury, or deterioration; and thus will universal care be taken of it until it shall become a second garden of Eden, inhabited by highly-intelligent, yet good and innocent men and women, knowing good and evil, through past experiences of the causes of both, and therefore always choosing the good, leaving evil to die its natural death, with its only cause—which is ignorance.

Such will be the conduct and such the feelings of all who shall be born, educated, and live in the Millennial State.

Now my friends—delegates from the human race—what are the feelings created in you by that which I have now said? And what are your thoughts? I will speak for you, and declare them here, in order that the population of the world may hereafter also know them. At this time your feelings are, a desire that this change were practicable,and that you might live to see its commencement, and be sure that your children could enjoy all these advantages. And for their attainment, were there a chance of succeeding, you would willingly make great present sacrifices.

But, educated as you have been, placed as you are, you are obliged to feel that Robert Owen, although well meaning, is a visionary, an enthusiast, and that his notions are impracticable.

Such, it is my impression, as a practical man must be your thoughts and feelings. I mean those of the very great majority of you. One here and there may be a believer in that which I have stated—but these are few. , Now, my friends, be frank and honest on this occasion, —it will be for the advantage of yourselves, myself, and the population of the world. Answer me truly,—have I faithfully expressed your thoughts and fellings?

I will first put the affirmative, and afterwards the negative; and remember, I greatly prefer the simple truth to any deviation from it.

Those whose thoughts and feelings I have accurately stated, will manfully say yes.

I now request those whose thoughts I have not expressed will as emphatically say no.

I have asked these questions, that I might now make the truth evident to the world, and that there may be no mistake on this subject after my death—which may be expected, and which I anticipate, before my next birthday; because in this year I believe my mission will be fulfilled.

The truth is, however, that I am no visionary enthusiast, nor are my notions impracticable; but, on the contrary, I am a plain practical man, possessing a knowledge of the only true positive and practical philosophy that the world has known or ever will know,—the true positive and practical philosophy which will make the principles and practices of the Millennial State familiar to the population of the world, and its practice easy of execution.

Positive philosophy consists in knowing the principle which can establish truth, unity, and attraction,universally and permanently throughout the human race, and in developing the cause of the falsehood, disunion, and repulsive feelings, which so far have pervaded the population of the world, and produced the evils which all have suffered through the past to the present. And in showing how truth, unity, and attraction can be made to supersede falsehood, disunion, and repulsion; and how all the evils of the past and present can be for ever prevented.

The Millennial principles and practices can alone effect these great results; and they alone are the true positive and practical philosophy, that will remain unchanged through futurity,— for that which is positively true never changes.

In the Millennial state War cannot exist. It must remain for ever unknown. Therefore, before this state can commence, the universal peace-maker must be introduced, both in principle and practice.

Men of science, or possessing high natural inventive faculties, can now construct machines that will enforce universal peace on all nations, and which will materially aid to destroy all desire for the continuance of separate and opposing nationalities, and will assist to prepare the population of the world to become one nation, —one family,—and one cordially united, truthful brotherhood, living in universal harmony through every succeeding age.

But whatever inventions may arise, to command by their overwhelming destructive power the external peace of nations, there can be no real internal peace for the human race until the divine principle which can alone create the pure spirit of universal charity and love can be made to be understood, and to pervade all hearts and minds.

Then, and then alone, will peace and goodwill be established upod earth; and then, and then alone, shall every one be enabled to sit under his own vine and fig tree, without one being there to make him afraid.

No, for all fear will be unknown in this state of existence. Love, directed by wisdom, will reign supreme, and will influence every thought, feeling and action of the human race. So all-powerful will be the influence of man over man when imbued with this divine spirit.

The knowledge of this law of nature, when applied to practice, will become the little grain of mustard seed which is to grow and cover the earth.

To know the power of man over man, from the knowledge that man can form no part of himself, will save the world from evil, and will introduce the Millennium in practice.

The Almighty Creating Power of the Universe creates the germs of our organs, faculties, propensities, and powers,—all of which are essential to the ultimate excellence and happiness of every individual.

This All-Creating Power, the God of the Universe, has given the most simple yet effective means to man, to apply them for man, to enable him to cultivate and mature humanity into full-formed, superior, good and rational men and women,—always cordially united, and ever desirous in all sincerity to promote each others happiness, having the qualities of love and wisdom implanted in them from birth.

Yes, my friends, the great secret is thus fully made known, how all born in future may be made to become good, wise, and happy,—that is, physically, intellectually, morally, and spiritually, loveable, and necessarily loving these qualities in all others; and thus will each love their neighbors as themselves.

How ignorant have men been of their own formation to this hour! But now all shall know how evil has been forced upon them through want of knowledge in their ancestors, and how the good has been withheld from them. Truly may the population of the world at this day say, and with full meaning in the expression,—"We have done that which we ought not to have done, and we have always left undone that which we ought to have done,"—if we had known how to do it.

But no parties, governors or governed, have known how to do that which alone could make them rational in feeling, thought, or action, and secure the happiness of all. All nations and peoples agree that God, or the Supreme Intelligence of the Universe, knows all things eternally; and I do not see how any one can rationally come to any other conclusion. This being true, a necessity has existed in the laws of nature, or of God, for all things to follow as cause and effect through the past to the present and it must thus continue through our future. I say our future—for with God eternity must be present.

This consideration is an additional reason, to the knowledge of our own formation, why all anger should cease among men, and should be superseded by the spirit of charity and love.

But your time and my strength will permit but a part of these explanations being now given on this important division of our subject I must therefore hasten to the more immediate practical application of these principles, that you, and those likely to live for some years, may enjoy the benefit of this great change in men's mind, and of the consequent change of practice over the world.

For now, old things must pass away, and all must become new. But before I enter upon this part of the subject, our friends who have devoted many years to their branch of it will briefly explain to you their views of what they intend to do immediately in practice, to assist the population of the world to begin to do what it ought to do, and to induce them to leave undone those things which they are now doing, and which, for their own permanent happiness, should be left undone.

This proceeding will give an old man, now entering his 85th year, time to recruit, for the more arduous task he has yet to accomplish.

☞ The patient mule, which travels night and day, will in the end go farther than the Arabian courser.

☞ It is better to sleep with an empty stomach, than to lie awake with an accusing conscience.

"Truths not understood, do man no good."

Age of Progress.

STEPHEN ALBRO, Editor.

BUFFALO, JULY 28, 1855.

Fighting in Retreat.

Determined skeptics are in a truly pitiable condition. They are driven from position to position, continually retreating before the march of truth, and taking less and less tenable stand points, in defence of their long cherished errors. When the spiritual phenomena first made their appearance, religious bigotry laughed at it as a clever trick to make the credulous stare and gape, and exulted in the possession of better constituted minds, which could not be induced to turn to the right or to the left to witness sights and sounds partaking of the marvellous and out of the common routine of daily events. Let children and fools go and be cheated by dishonest charlatans, said the wise ones, till the impositions are detected, and it will be a profitable lesson to them; but let men and women with mature and sound minds,stand aloof from all such silly attempts at deception. Thus they said, and thus they prided themselves on the keenness of their intellectual optics.

By and by many men and women of acknowledged discernment and moral worth, rose superior to those inhibitory denunciations, threw themselves upon their reserved rights, went and investigated for themselves, and made reports exculpating the grossly maligned media from all fraudulent practices. A committee of the most erudite and capable minds in the vicinity of the phenomena, was organized and sent to examine diligently and make report of the cause of the strange sounds which were heard by so many visitors. They went, carefully investigated every thing and every circumstance; heard the sounds and found that there was intelligence in the power which produced them; were convinced that the spirits of departed human beings were thus endeavoring to hold communion with mortals. and they so reported. Now skepticism and bigotry denounced them as deluded fools or conniving knaves, and gave the media credit for more craft than they had at first attributed to them. All a cheat—all humbug, they continually cried, but would not condescend to investigate for themselves.

To these pioneer media succeeded many others, through whom communications were freely and continually made by disembodied spirits. All cheat—all trick—all machinery, cried the bigots. At length little children were developed as media, through whom the communicating sounds were received, conveying intelligence far beyond their infant capacities. Apart from any mature minds, the mysterious sounds were heard, in their presence, and the still more mysterious words of truth and wisdom were received. Now, laughing, sneering, scoffing and denouncing skepticism and bigotry stood confounded and amazed.—Should they confess tthat little children could outwit all the sagacious emissaries they could send to spy out the *modus operandi* by which the mysterious sounds were made, and by which such intelligent communications were obtained? This would be sinking themselves and their agents very low in the scale of intellectual capacity. Thus they have been driven from the position of machinery, deception and cheat.

Next upon the stage came their Goliaths of philosophy, armed with all the hard names in the vocabulary of science. To work they go with mesmerism, biology, psychology, electricity, odforce, and all the other forces of nature, which have just as much intelligence as the running water and the whistling wind. With these materials, the man of science has to weave a fabric of pseudo-philosophy which is entirely unintelligible to himself, but which the sage geese and ganders who whilom knew the phenomena to be all machinery and trick, can now see through as plainly as if it were a barrel of tar. Yes, yes, they now confess that they were wrong in their position that it was all deception and charlatanism, happy to find another position which seems to promise tenability and substantial fighting ground. At this time no one of them could be heard to speak on the subject, without using all the terms invented by the schools to mystify science and keep knowledge from the vulgar. And it was truly laughable to hear ignoramuses, who knew no more of nature's forces and laws than Balaam's monitor, prate about the electrical forces and the controlling powers of the human mind. Ah! they would exclaim, we have no conception of the extent of our intellectual capabilities. Indeed there is little doubt that, unconsciously to ourselves, our minds are now continually employed in the creation of new worlds, to fill the vacancies in space, and to become the habitations of rational creatures.

All the intelligence that there is in these manifestations, says the man of science, (at the sound of whose voice, which aye seems to say, I am Sir Oracle, all other voices must be hushed) is the reflex of some mind present. No intelligence, he affirms, is communicated by raps, tips, writing or speaking, which is not in some present mind. This short-coming philosophy is greedily gobbled up by those who are "*too wide awake to be humbugged*, and they are ever ready, on hearing of any spiritual communication, to repeat, in the style of *Poor Pol, reflex—reflex—reflex*. Somebody was there who knew the fact, and Reflex took it right out of that somebody's mind and put it right into the mind of the medium, which rapped it out by the involuntary use of electricity, of the principles of which it knows nothing in a state of consciousness. Such stupid trash as this has been passing as currently as sea phrases in a clam boat, in all cities and country villages where the celestial teachers have found means of communication. But listen to the spirit of NAPOLEON, speaking through the organs of a mortal, in Williamsburg. He foretells the death of the Emperor NICHOLAS, to a day. The prophecy is recorded in the public journals; the time rolls round, and the specified interval and the Emperor expire simultaneously. Now where is REFLEX? Alas! that bastard child of a lying philosophy is mortally wounded. Again the same spirit, speaking through the organs of E. V. WILSON, here in Buffalo, told of a great battle which had been fought between the Allies and the Russians, at Sebastopol, on the 13th and 14th of April. This we recorded in the *Age of Progress*; and, nine days thereafter, the mail-steamer arrived with precisely the same intelligence. This was another stab at the vitals of poor REFLEX, and there was no hope left of his surviving. But the agony is still piled upon him whilst he is expiring. The spirit of a young lady who departed this life in the far west, came to Miss BROOKS, when she was alone, and said to her: "I want to see my mother." Who are you? the medium enquired. "My name," said the spirit, is "ELLEN." What besides ELLEN? "ELLEN PARKE."—Where does your mother live? "She lives in Pontiac, Evans, Erie County. I left the body far from home,in the west, and my remains were brought home for interment." The medium had never heard of the family of which this spirit was a member; but, on writing, according to the directions given by the spirit, she found every circumstance related by the spirit to be true. This was a finishing blow to REFLEX, putting him beyond the power of resurrection. So skepticism and bigotry have been compelled to retreat from that position, as being no longer tenable.

What is the next position taken by them? Many of them have taken the true position, acknowledging themselves convinced of the spirituality of the manifestations and communications which purport to be such, and confessing the folly of their opposition to what they are now convinced is the richest boon, excepting eternal life and happiness, that God has ever bestowed upon man. But the salaried clergy, with their adherents, have found another rallying ground, where they are doing battle with desperation. They confess, now, that the phenomena are truly spiritual. To this they were driven. But, say they, *it is the devil*. Thus the fabulous monster of the fiery deep, which superstition brought with it from the ages of intellectual and spiritual darkness, and which the clergy themselves had well-nigh given up as a myth which could not be any longer clung to in enlightened communities, has been arrested in its downward march of obsolescence, brought back to the position which it occupied in former centuries, and re-established as a substantive reality, for the sole purpose of furnishing a false pretext for doing battle against God's messengers of love and mercy, who come to whisper into the ear of doubting and despairing humanity, the glad tidings of peace on earth and good will to men.

Well, suppose we go back and ransack the rag-bag of past generations, draw thence, and array ourselves in, the faded and tattered robes of superstition which we find there, and acknowledge the truth of the christian demonology with which mind was then enslaved and stultified, how will the character of his orthodox devilship comport with the teachings which we receive from communicating spirits? Here is a difficulty which must soon rout all the hosts of skepticisim and bigotry from that position; and where can they make another stand? There is no other dodge that they can avail themselves of, to escape the convincing force of spiritual truth, short of atheism and annihilation; and to these, if not to the truth, their minds will soon be driven.

The spirits teach that there is but one God, and that He is infinite in power, wisdom, goodness and love, and worthy of adoration by men and angels. They teach that men can, in no other way,so acceptably serve God, as they can by loving and helping each other. They teach that the human soul is destined to eternal existence, eternal individuality and identity, and eternal progression in wisdom and happiness. They teach that the man or the woman who lives virtuously and treats others mercifully and kindly, will be ten times rewarded by the natural fruits of such a life, whilst here, and will be laying up a treasure in heaven which can not be measured with anything conceivable by the human imagination. They teach that there is no punishment, for punishment, in the spirit world, but that the natural, unevadable and irrepealable law of their being, will regulate their condition, at the transition, according to the course of life which they pursue here. They teach that the spirit of man is elevated or depressed continually, whilst in the flesh, by good or evil deeds, words and thoughts, in the same manner in which the mercury is raised or depressed by the temperature of the weather, and that, at the decease of the physical body the spirit, goes to its appropriate condition as naturally as substances sink or rise in water, according to their specific gravity. Hence the day of judgment for every spirit, is the day in which it enters the spirit world. Thus spirits teach that it is better to live virtuously than viciously, because the spirit which enters the spirit world in a low and unhappy condition, will never see the day, in all the rounds of eternity, that it would not have been more elevated and more happy if its earth life had been spent in doing good to God's human children, itself as well as others. These, with every particular virtue and duty pertaining to this life, and the most graphic and soul-inspiring descriptions of the life to come, constitute the teaching of ministering and communicating spirits. What madness, then for any one to argue that such spirits are seeking the destruction of human souls! What fools men must be, after having been driven from so many stronger positions, to attempt to entrench themselves on such ground as this, and thence to sally forth against the power of all-conquering Truth.

Manifestations at Davenports.

Since our last issue, we have several times visited DAVENPORT'S Spirit Room, and witnessed some truly marvellous manifestations. In addition to the manifestations which we have before reported, and which are repeated at all meetings there, we heard spirits unite their voices with those of the circle, in singing a number of pieces of music, uttering the words as plainly as those did who sung through physical organs. To afford a better opportunity for the circle to hear those spirit voices, all but one gentleman kept silent. With this single voice, a spirit voice joined, with heavy bass tones and clumsy articulation, frequently clipping a syllable at the end of a word, but otherwise observing the laws of harmony with strict fidelity. All but the mediums were at the far end of the room, sitting on the floor, as directed by the spirits, with their hands joined; and all knew that it was physically impossible for either of those boys to utter such thoro-bass tones, with their young organs. Besides this, they were in charge of a lady medium, who was allowed to sit at the table with them, and who knows that the singing voice was near the ceiling and distant from where they were.

After this, the above named medium was requested to sing alone, which she did, and was joined by three other female voices which seemed to be near her, but more elevated. There were but two other females in the room, besides the medium who was singing; and we knew that neither of them uttered a note at that time, as we were sitting close by them.

Besides these performances, there was a species of whistling which was so sharp and piercing, and was uttered with such varied inflections, that no mortal could have done it without some instrument to blow through; nor do we see how any one could elevate himself as the whistler seemed to be elevated, or move with such celerity as he seemed to move, suspended near the ceiling. Indeed, we have heard the same sound uttered where suspicion of collusion could not be entertained for a moment, by the most skeptical. In addition to this whistling,there were shouts and yells uttered, apparently near the ceiling, and immediately over our heads where we were sitting in the circle, which were truly astounding. And these shouts and yells were uttered whilst the violin and the hand-bell were sounded, all seeming to move from point to point as they gave forth their discordant sounds. At intervals there seemed to be a number of persons snapping their thumbs and fingers over our heads, which would also move from one side of the room to the other with the fleetness of thought.

We have heard it suggested that the boys are ventriloquists and make all these sounds by sending their voices to all parts of the room. To this it may be unanswerably objected,that if they possess such rare ventriloquial powers, and are using them to cheat a few people into the belief that they are spiritual voices, they and their father must be the most stupid of knaves, as they could amuse hundreds where they now cheat one, and turn their powers to twenty times the account, without cheating at all.

To the Friends of this Paper.

It being desirable to put the "*Age of Progress*" on a permanent foundation, to enlarge its circulation and corresponding means of usefulness, and to connect with it a Job-Printing Office, the friends of the cause are taking measures to accomplish the object. For this purpose, stock will be issued, in shares of $25 each, and the concern be carried on by the Association, under the provisions of the "Manufacturing Law," as is the "Democracy" newspaper, of this city. Although a few individuals are ready to take the whole stock, of necessary, it is deemed better that it should be taken in *single shares*, as far as possible, in order to secure more extended personal efforts on the part of its friends. Those who are willing to take one or more shares, are earnestly requested to call upon Dr. W. G. OLIVER, or GUY H. SALISBURY, who will take their names, and explain the details of the proposed arrangement. It is not intended that such subscriptions of stock shall be in the nature of a *gratuity*, but as an investment in what it is determined shall be a *paying* as well as praiseworthy enterprise.

There will be an adjourned meeting held at this office, on Monday evening next, at 7½ o'clock, to report progress in the above matter. The friends are invited to attend.

DANGERS OF A HIGH PILLOW.—It is often a question amongst people who are acquainted with the anatomy and physiclogy of man whether lying with their head exalted, or even with the body, were the more wholesome.—Most, consulting their own ease on this point, argue in favor of that which they prefer.—Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it be a dangerous habit. The vessels through which the blood passes from the heart to the head are always lessened in their cavities when the head is resting in bed higher than the body: therefore, in all diseases attended with fever, the head should be pretty near on a level with the body; and people ought to accustom themselves to sleep thus, to avoid danger.—*Medical Journal.*

For the Age of Progress.

Spiritualism in Toronto.

I reached Toronto on Wednesday last, and was cordially welcomed by Mr. SWAIN and lady, who were in waiting for my arrival. In the evening, the circle who had invited me there, met at their house, when I witnessed evidence enough of the presence of spirits to have convinced the world, if that world could have beheld the same things. Mrs. SWAIN is a medium through whom the most astounding, and demonstrable facts of spirit intercourse are developed—such as few have yet found. I mean, that there are a greater variety of manifestations,and under circumstances of less doubt than I have, excepting on one occasion, ever witnessed. And you know, Br. ALBRO, that this is saying a great deal; for it would seem that it is almost impossible for spirits to give greater manfestations than you and I have witnessed in Buffalo. And although I do not suppose that what I am about to relate will be set aside as false by those who know me, yet as many of your readers have not the confidence which I apprehend such circumstances might inspire, I have deemed it best to let every word be established by the mouth of at least two or three witnesses. We will, therefore, simply certify to what is most important as occurring at two sittings of the circle in this place.

On the evening of the first sitting alluded to, there were present in the circle and room, Mr. SWAIN and lady, two Messrs. BRAMAN and ladies, Mrs. GARDNER, Miss THOMPSON, T. W. ANDERSON, Esq. Mr. CAULKINS and lady, and myself. Being seated around a table, the spirits directed the removal of the lamp, and began to shake a bell and violin which had been previously placed under the table. The strings of the instrument were not touched by any of us, and yet they continued to vibrate, or the bell to ring, for the most part of the evening, sometimes in answer to questions and at others as a demonstration. These instruments were not only used under the table, but were forcibly drawn without our aid from that place, and carried over our heads; the twang of the strings and the ringing of the bell continuing for a period of not less than fifteen minutes, occasionally touching each person on the head or other parts of the body, and answering each such questions by these pats of the violin (excepting Mrs. G. who left the room previously and did not return,) as were desired.

One spirit whose name is Jim Black, of the Mohawk tribe of Indians, signalized himself by his boldness, in taking hold of the hands of several of the circle, and touching others on their faces. The violin was used very roughly on the top of the table, flying with great rapidity from one person to another, and the hand of the spirit touched the heads gently or severely according to the requests of all who solicited, and at the instant it was asked. During these manifestations,a delicious odor was diffused through the room, strong as the aroma of fragrant flowers, although nothing of the kind had been introduced by any person or could be found by any of the company about the house. It seemed to be thrown into our faces from some invisible hand. The tinkling of the bell while over our heads was sometimes made to resemble a retreat, dying away in the distance until it ceased to be heard. And besides the sounds were single, not double, and were regular, baffling all our skill to imitate upon a fair trial with our own hands. The bell and violin were often handed to such as desired and taken from them, and sometimes the spirit would rap it on our feet, while the bell would ring over our heads or be pounded on the top of the table. We all sat very compactly, and we agree that no one of us took any other part than to witness the demonstrations.

At length, a sheet of paper and pencil were required by the spirit to be placed on the floor under the table. This being granted, we heard the movement of the pencil distinctly, while the spirit wrote the following sensible communication on ruled paper, omitting every alternate line, and performing the writing as orderly as any living person could have done in the clear light of day.

"Dear and beloved friends, rejoice and join in songs of rejoicing, for the kingdoms of this world are become our Lord's and his children's; and you shall reign forever and ever."

When the writing was completed we heard the folding of the sheet, and on the outside of it was written "to the circle." Then it was brought and placed on the table with heavy thumps of the bell to signify its delivery.

Subsequently, Mr. ANDERSON received from the same source and in the same way a personal communication which was handed to him by the spirit. It requested him to get a piano, for they had done much for him.

On the second evening, the same tangible manifestations were repeated, accompanied with many of a private or personal character and some things entirely new so far as I have, seen in print. Each person was separately sprinkled as though some one had thrown a handful of water in the face: and neither water nor any vessel capable of holding it, was in the room. The only solution of so wondrous a mystery is that the spirits condense from the atmosphere the water they use on such occasions. But how they do it without any visible machinery is a matter I will not discuss. Handkerchiefs were taken from several person's hands and tied in knots, and then returned. Beautiful spirit lights were presented for several minutes to the natural sense of sight of all the circle. I also had a distinct clairvoyant view of the Indian spirit, and beheld him as well formed and dignified as any person I could name in the form. He manifested great happiness on forming an acquaintance with me, and gave me repeated proofs of his sincerity by such signs as were unmistakable. Whenever a question was asked by any person, the spirit would respond by giving three raps either with the fiddle, or bell, on the head of the questioner, for yes, and one for no. This enabled persons to get answers in as tangible a manner as could be desired. Various persons were handled in as familiar a manner as any friend in the form could have done. But near the close of the evening's entertainment Jim proposed that a contribution should be taken up for the benefit of the poor. He was asked if he would receive the contribution and deposit it in the hands of a treasurer; to which he responded in the affirmative, and immediately proceeded with the violin as a contribution box to each person,giving each notice by a gentle rap on their person to signify his readness to receive whatever they were disposed to give for such an object. No one was excused. He began and went around the entire circle, and collected the sum of $2,63. Some of the ladies deposited their gold rings,as their part of the contribution, with the understanding that they might be redeemed upon the payment of three shillings. This collection by a spirit exceeds all possible description, and we do not expect to give any thing more than a faint idea of it. Only consider, for a moment, that a spirit from the eternal world had come to ask for that relief of the suffering which the common charities of humanity had neglected to provide for. Then think of his passing the violin to each of the company, soliciting from them by gentle touches, alms for the poor, which, as soon as it was placed in his charge upon the instrument, he immediatley carried to the centre of the table, upon which he threw the change, and then returned to the next person, giving the same signal, and so on until the whole circle had done something for the good of humanity in distress. When he came to Mr. ANDERSON, he took the money from his hand with his fingers, but not so with all. In taking the collection from Mr. A. who gave a second donation, he took hold of his hand and forcibly lifted him from his seat, and extended his arm perpendicularly, pulling him up so that he barely touched the toes of his shoes to the floor. When he came to Mr. CAULKIN'S, he was told that he believed he had no change, but he pounded the instrument against him as much as to urge him to look,and would not leave until he gained a promise that he would do so,when he passed on to the next. When Mr. C. had examined his wallet, he unexpectedly found a quarter, and no sooner was this done than the spirit had the violin before him to receive it. When the whole collection had been gathered,he proceeded around the circle,giving each person his thanks by three distinct pats of the violin on the head, and then proceeded to gather up the money and rings on the table. First, he used the instrument to scrape the pieces together. Having done this, he laid it down, and commenced taking them up one by one in his hands, the pieces meanwhile gingling as he threw them from one hand into the other. Having completed the task of taking them up in his hand, he, placing one hand over the other,shook them violently,making the money rattle in his hands as naturally as though it were shaken with such intent by human hands. The spirit, after shaking these pieces for a minute or more, dashed them on the table again. This performance was repeated several times. Next he proceeded to deposit the same in the hands of the treasurer, whom he had before designated by three distinct raps on the head. The person thus designated was Mrs. SWAIN, who is a lady that has been deeply interested,the past year,in behalf of the unfortunate poor of the city.

During the evening, a communication was written without human hands, under the table, of which the following is a correct copy. "Dear friends,let your earth life be one purpose of eternal good. Listen to the words of wisdom, from your many spirit friends."

We may say that these demonstrations are such as we witnessed, among many others of startling importance, on the evenings in question.

Mrs. SWAIN was consecrated by the laying on of hands, and a suitable lesson given through a medium present, who was controlled during the whole exercise.

The undersigned having heard read the above narrative of facts, concur in the statements, and cheerfully attest to the same as correct.

C. Hammond,	M. A. Swain,
John Swain,	W. E. Braman,
Miss H. Braman,	Mrs. Gardner,
Miss Thompson,	T. W. Anderson,
Andrew Braman,	Mrs. E. Braman,
J. P. Caulkins,	J. A. Caulkins,

On Sunday evening the following communication was given me by the raps through Mrs. SWAIN; Friend "H. we wish you to publish all you have seen and heard, (of spirits in this city) for it is truth." Following this, on Monday evening last, the spirits wrote without human hands, and addressed it to the circle, as follows: "Dear friends; blessed are ye if you listen to the words of truth and wisdom which come from those whose life is one clear, unclouded day, bright and beautiful, unbroken by stormy passions and untainted by the breath of death and strife. We wish you to enter into the ranks of our Father and your Father, with boldness and not with fear and trembling: for you shall be robed in garments of living light, and sound high anthems of praise on the golden lyre of God's love.

Friend H. thou hast found the diamond: thou hast found the pearl of great price. Turn it to good account.

Yours.

D. C.—J. B.

The facts above narrated are of common occurrence, I am told, on the meeting of that circle: and besides, I have been credibly informed of several very remarkable cures effected by the direct agency of JIM, as he calls himself, one of which had been given over by the best physician in Canada. I had a first rate visit, found happy friends, lectured only to the circle, and was abundantly compensated for all my time and labor, for which I feel to express my grateful acknowledgements to all who made my stay so agreeable. I hope to meet them again at some future time.

C. HAMMOND.

A prayer dictated by Spirits.

The following prayer was written by the hand of Dr. DEXTER, and published in volume II. of EDMONDS and DEXTER'S spiritualism. It was approved by BACON, who said it was written by the spirit of Judge EDMONDS' wife:

Oh, thou universal Spirit! by whose laws every thing was created, and by whose love every thing exists! we look to thee, and we regard thee as our Father, for thou hast taught us that in loving thee we approach in spirit the attributes which are thy characteristics. We pray to thee that our feelings may be elevated to a just perception of what is good, what is true, and what should belong to us in connection with others. Enable us to live consistently, and to develop those feelings of our nature which are innate and coeval with thee. Enable us to control ourselves—to feel the high obligations of beings destined to live forever. Enable us to improve the faculties of our spirit, as well as material being, and enable our desires for the true, the good, the just, and the beautiful, to develop with our days, and harmonize with all that we see of thee in thy works. Let us feel, let us see, let us know that in us are the germs of everlasting knowledge and happiness; and when at last we lay down this body, let our spirits rise in their new birth, active and earnest in the all-impelling desire to progress toward those spheres where thy glory and power, thy love and wisdom, are most manifest. Amen.

☞ There is in that Book called the "Word of Jehovah" the elements of spiritual growth, which can not be found in any other written Book.

It is the best of Books.

Every born child should have a copy of this for his own.

In reading this Book for instruction or spiritual growth, which always follows spiritual influences, choose those parts which the youngest mind can understand. Instruction in spiritual things should always be adapted to the most developed mind, for a developed mind will ever find joy in that employment which instructs. Oh! how much ye wise ones of the earth have ye to learn and unlearn. Ye set your table with the richest viands; your winecup is filled to the brim; you eat, drink, and are merry over your own fullness, heeding not the starving one that would gladly rejoice over the smallest crumb of bread that falleth from your well-spread table.

But the day has come when the little one shall become or make one of a thousand, therefore a new table is to be spread, that the feeble may feast and find strength and the growing mind knowledge.

The fattened calf will be killed for the prodigal; music will send forth its cheering notes to bring into the fold of God him that sitteth by the wayside and leaneth against the wall; nay, even he that maketh his home in the filthy pool will lift his head as the glad sounds rech his ear—"Arise, go thy Father, the feast is prepared, the table is ready—and a brother, aye, thy brother, stands ready to sit, feast, and rejoice with thee."

SYMPATHIZING WITH THE DEVIL.—Mr. Smith arose as usual to speak in meeting, a thing which he was continually doing whenever opportunity was given for any brother to "exercise his gift." Then you were certain to hear from Smith. On the occasion now referred to, he prefaced a long, prosy, incoherent harangue, with an account of a previous controversy he had been carrying on with the great adversary. My brethern, said he, the devil and I have been fighting for more than twenty minutes, he told me not to speak tonight, but I determined I would, he said some of the rest could speak better than I, but still I felt that I could not keep silence; he even whispered that I spoke too often, and that nobody wanted to hear me, but I was not to be put down that way; and now that I have got the victory, I must tell you all that is in my heart. Then followed the tedious harangue, which being finished and the meeting dismissed, the self-appointed and self-complacent orator for the evening drew up to the parson, hoping to receive his congratulations and sympathies. "You saw, brother Brown," said he, that I had a hard struggle with the devil, but I overcame him at last. Yes, said the pastor, "I witnessed the struggle with a great deal of interest, and for once in my life my sympathies were on the devil's side. I did hope he would succeed in keeping you down, but it seems he could not."

☞ We are part spirit and part matter by the former we are allied to the spiritual world and to the absolute spirit; and as nobody doubts that the latter can work magically, that is, by the mere act of will—for by the mere act of will all things were created, and by its constant exertion all things are sustained—why should we be astonished that we, who partake of the Divine nature and were created after God's own image, should also, within certain limits, partake of this magical power? That this power has been frequently abused, is the fault of those who, being capable, refuse to investigate, and deny the existence of these and similar phenomena; and, by thus casting them out of the region of legitimate science, leave them to become the prey of the ignorant and designing.—MRS. CROWE:

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Obituary.

On Wednesday last, as Miss Brooks was reading a letter from Miss Harriet E. Scott of Cuba, in this State, in which there was a statement of the decease of her father, the time when he departed, his age at the time, and a request that we should publish it in our paper, raps were heard on the table, and the presence of Professor Dayton was announced, who proposed to write an obituary notice of Mr. Scott's transition, which he did, through the raps, as follows:

GONE HOME,

Mr. Joel Scott, of Cuba, N. Y. His spirit left the physical body on the eighth day of June, at the age of fifty-nine years, eight months and sixteen days, after an illness of eighteen weeks.

Another is added to the throng of immortality. The bapstismal dews of heaven fall upon his freed and joyous spirit, as it moves on over the pulsating bosom of eternity, and gently touches the harp strings of celestial melody, whose loud and pealing strains fall upon the tendrils of the human heart, with a power and beauty undefinable. The eternal sunrise of immortality, far stretching along the divine shores of the inner world, sheds its radiance over his spirit.

Weep not for him because he has gone hence—because disease set its seal upon his fine and vigorous form—for the wasting flesh, the wearied heart, the eye's unearthly beam, and the hectic kindling on his cheek, have only borne his spirit to the universe he yearned to find. It is true that he has gone, but he will return and show to his friends who stand upon the shores of the outer world, the star-beams of life and hope beyond the cold sepulcher where is confined the old form.

He may return and tell thee how he loves thee, and speak of purity and peace, as like angel twins they go breathing joy itself into the wearied heart, and teach you the silvery songs and show you the thrones of crystal light in the universe beyond. And though vacancy whispers that a kind and loving parent and friend has gone from the deserts of human life, to bathe his spirit in the gushing founts of unutterable glory, in the beautiful land of which angels speak, yearn not for his society, as before, but desire him to come to you clothed in the effulgence of eternal beauty, and tell you of heaven—of its deep and sincere truths. The sounds of his voice now, will vibrate through the wounded hearts of those who realize his loss, wakening the echoes of long hidden memories linked with his life, to the loftiest strains, filling the whole rich element of inspiration with a new life and beauty. The faculties of his noble mind will sparkle beneath the waves of time, and those truest friends who weep, will feel their bright influence, and sorrow will wear a softer shade and grief be soothed, though never forgotten. His soul dwells like a star in the realms above, lighting the outer world. His God-like spirit now treads the isles of eternal light. The vital glow of memory and his hopes of the friends whom he left on earth, still live. The voice and heart that lay hushed, are now filled with a strange music, which will draw you to the] unseen minstrels of heaven, among which the lost is found and the parent and friend recognized. Then weep no more.

"Who was Edgar C. Dayton?"

Twice before now, we have published the account which this spirit gave us of himself, when he first introduced himself to us and organized a small circle to receive his communications. Still the same question if asked of us by many who read the lectures which are received from him, through Miss Brooks; they not having seen the account previously published. All that we know about him, is what he has told us. We have never entered into correspondence with any person in either of the places of his residence which he has mentioned, because we have never doubted the truth of his report. Let those who doubt, write and ascertain whether he represents himself truly or not. These were the words of his first and only communication, in relation to himself:

"My name was Edgar C. Dayton. I was born in Richmond, Virginia; lived there till I was seventeen years old; then emigrated to England, where I became a professor of Anatomy and Obstetrics, and lectured in all the dissecting rooms, from Liverpool to London. Four years ago (now nearly six) when I was thirty-foun years old, I was at Bristol, where I fell from the top of a flight of steps thirty feet high, and died of concussion of the brain."

☞ Rev. C. Hammond, having returned from his visit to Canada, will lecture for us on Sunday, afternoon and evening. Circle meeting will be held in the morning, till another hall can be procured.

☞ In the stanza of Mrs. Hemans, published in the last *Age of Progress*, for "Affliction" read Affection. What strange work types make! but it is of no use to fault them.

C. H.

☞ Those who are in arrear with us for their subscriptions—think of it.

Lecture No. 17.—By Edgar C. Dayton.

THROUGH MISS BROOKS, MEDIUM.

THE HARMONIAL PHILOSOPHY.

The individual life is impregnated with the spirit of God, and becomes an instrument which the winds of joy or sorrow may play upon, and man has his brief history of material imperfection. The heavy voice of the thunder, the shrill music of the distant forest, and the faint voice of man when in sorrow, teach you of the elementary lessons of the harmonial philosophy, and prove that even your world may be attuned to its laws of music and wisdom. By the convulsions of earth, in its transitory refinement, progression first sprang from the parent rock, and seemed for a while firmly locked within the embrace of chaos; then, mounting alpine heights, it floated through the world of vegetation, moving on for centuries, until all objects within its grasp became progressively finer each hour, ever unfolding the flowers of God upon its mossy surface, until the irresistible tides of development brought every living thing upon the shores of being, then floated onward into spheres above, where harmony is the destiny of all things. Harmony sweeps out through the opening realms of eternity, where are evolved the sources of life, from the homogeneous principle and cause; where the deep river of celestial love moves with a silent but irresistible force; where the sweet vibrations of nature's melodies sublimely and majestically peal forth, making the spirit realms resound with strains of joy, inviting man to join the universal anthem.

The sun of truth rises from the dark shadows of earth, clad in auroral beauty, showing the evangel existence of the soul, where the clanking chains of eternal misery are never heard; where angels never weep; but where the dark fables of oriental history fade away beneath the waves of time, and where all heaven is found in the beautiful world on high. Inspiration, affection and true sympathy, speak from the heart of man; every faculty of his being pronounces a benediction; and the soft, divine light which bathes the world, unchains the spirit from its physical home, and it flies far, far off into the realms of infinitude, where it is destined for the unbroken glory of an immortal youth. The tattered garments of outer nature, are torn off, and the robes of eternity clothe the spirits, while in their bright hands they hold the golden reins of affection, drawing each warm and sympathizing soul nearer to their own bosom, where they become an immutable oneness in truth and hope. The angel of charity comes to man, winging its way through the rugged regions of humanity, and reciprocates the low echoes of harmony that fall from mortal lips; and as youth retires into the folds of age, and as the twilight of human existence approaches, the inward sensibilities become inspired by the twin angels of charity and hope; and as outward life terminates with the last beat of the pulse, so is the soul born again into a new life where it must learn of the constitutional growth and progressive refinement which endow the eternal form.

The laws of God have thrown open the dark recesses of earth to the rays of wisdom, shining from afar; and as the human intellectual power grapples with the unfolding truth of nature, and as man enters into the subterranean departments of nature, he can but imperfectly read the lines of science and knowledge traced upon the inner chambers of his being. He stands upon the granite rock of science, and begins to enumerate the various substances which constitute earth; he beholds the star-beams reaching from heaven to earth; he sees the various works and arrangements of the world; and from the simple ray of light, he follows on to the silent splendor which the sun gives forth when night has passed away; and in his contemplations of a sublime creation, he wonders if man is an embodiment of eternal nature, an image of God, from which the revelations of Deity may be made known to the limited, finite mind. As new forms of existence are created from unformed materials, and brought to the verge of human life and organization, he studies for himself, by which his mind becomes adorned and enriched by the gems of science, and every thought becomes wreathed with every flower of affection and truth. Man is endowed with faculties of love and perception which are manifested in the functions of the mind. Motion and life diffuse themselves through the body and upon each clothing membrane; and his will, or executive power, has various ways of action, and his faculties act as various and innumerable manifestations of desire.

There are an infinite variety of men, and in some are developed particular qualifications. Some can bring forth truth in advance of their age, while others rely upon long fostered opinions. This is to be accounted for by the external vision being opened and the internal closed; and the other where the interior is open and the exterior is closed. Sensation often connects the spirit to external objects: this is material to every individual. spirit Man is an embodiment of all principle—he is the highest point of created matter, and the indwelling forces of his mind are as pure in the parent germ as the fountain from which the spirit life flows. Ignorance is a great barrier against a better analysis of the nature of man; but self-willed skepticism is the great obstruction to a greater knowledge of his relations and attractions—is the cause of his wandering in glooms of midnight sadness, and prevents him from discoursing upon the ever thrilling as well as melodious truths of liberty; because reason nor truth cannot touch the immortal chords of his being, telling him to never weary but look far away into the land which brings forth the flowers of peace.

Wretchedness still moans from the dungeons of crime, and the whisperings of distress issue from the shattered habitations of your world, while selfish thought, phantom-like, flits away 'mid the ruins and fragments of useless speculation. A mountainous cloud hovers over the human heart, and the spirit lies hidden and powerless, lost in human solitude and folly, while religion, in its divinest form, has never lifted the curtain hanging over the archway of the soul's spiritual destiny, nor has its breath inspired man to see with reason and understanding. It has never opened the dreamy eyes of ignorance—it has never opened the spirit's impassioned gaze to the boundless pathway of truth, whose loveliness elicits the impassioned expressions of angel eloquence. It has never broken the sensual reign of the animal nature and unfolded its symbols from the regions of purest brilliancy. But time has brought crime and desolation on its wing, the wreck of many national splendors, while their memories decay upon the lifeless page of history. Then what will stop the tide of error, that man may communicate the noble thoughts conceived within? What power shall throw away the wonders and miracles of antiquity and teach man that he is the grand consummation of the material structure—that atoms of matter change and expand, and flow into higher channels and forms of being, each tending to the development of man.

Biblical religion has failed in arresting the tides of infidelity. That teaches man of scenes and circumstances buried beneath the ocean tide of time, while the harmonial philosophy brings evidence of his eternal individuality out of the very rocks, trees and flowers of earth. It proves to man an existence hereafter, and is the river that ripples unto everlasting life. Reason is a principle of the harmonial philosophy, and should be recognized as the authority of all beliefs. Men of churches exclaim that spiritualism sprung from a low source—from undeveloped minds; but let us reflect, and we discover the whole sectarian religion to be based upon a birth in a manger. The cold unfeeling manger gave birth to a babe, or, rather, was the first place upon which those little limbs rested, and so from the manger sprung their religion, and is this a low channel, through which the truths of God may flow? Ignorance alone would claim this; but this foundation upon which sectarianism is based, is fast decaying; and as Jesus spoke from the authority of intuition, so must his followers rely upon the same authority before they become reconciled to the true harmony of the principles of nature. The mind cannot be chained; and though the lips may speak falsely, yet the heart speaks loudest, and men to day, who stand in the altar of worship, mocking the truths of God—teaching doctrines that will not bear the test of scientific principles, nor the rigid analiysis of reason, know that they are setting up barriers of igporance and cupidity against the spontaneous development of the soul's own true religion. The harmonial philosophy tears away the curtain which has so long hung between the origin and destiny of the finite man, and brings forth a new religion whereby to adore God—a harmless and creedless religion. A new religion of human improvement is required when the hour of real prayer may come throbbing over the soul, from which the mind may draw an imperishable education. Though the world is advancing in artificial civilization—though the red men of the forest have died like the blasted oak—though the canoe is buried, and though the quiver and bow repose in dust, and though the wigwam have been driven from nature's home, yet crim flows in fearful gloom, through the veins of your country at the present age.

From the heights of honored power to the depths of the dungeons of sorrow and woe, wrong, injustice and ignorance reside; yet man is ever hopeful that he may see the eternal banner of liberty unfurled and freedom estabisheded whithout his exertion. The unfeeling grave seems to be the sweetest sorrow, though wreathed in mystic solitude. It seems to lend enchantment to the heart, while the gentlest flowers adorn the silent mound; and while the evergreen sends up its tendrils, and the willow boughs hang mournfully over the cold sanctuary, all is fraught with a superstition or pensive sadness, which twines around the memory of the departed.

Man listens for a note of harmony from the nations of warefare, but nought but the dead voice of war answers him, while the rugged earth echoes back the songs of death; and where is your liberty? It has gone out from its primeval sanctuary and sits upon the eternal hills of justice, yearning to embrace the entire human family. Then what is to be done? Who and what shall arrest the flow of oppression and ignorance? A new philosophy, from God, has come to teach men that they must live naturally and glide away to the spiritual universe naturally. It throws the gloom from the grave and proves that the natural changes are as sweet as the divine breathings of truth, and that the partially unfolded flower, or being, is not destined to be taken from its parent home to revenge upon its friends for some sin that they have commited, but that if a being in infancy is taken from its home, it is a violation of the laws of its constitution. Much, very much, is yet to be received.

What is the use or good of spiritualism? the advocates of oriental religion ask. It is to learn you to be yourself. It is to unfold a world of meaning from every thing; to kindle the flame of celestial love upon the heart's bright altar, whose incense shall ascend from the individual soul to God. It is to show you the symbols of the past and future, where the almighty sun's kindling beams wake millions of beings to expression of praise and glory. It is to show you the true origin and destiny of man, and to prove to you that the stars in the heaven constitute not the universe more than the sparkling dewdrops of morn constitute the ocean but that all things on earth and elsewhere, constitute the realms of immensity. It is to show you that the progression of man is not silent, but is attended by agitation—that he is the transition type, from the lowest order of vegetable, aminal or mineral life, to angels. It is to dispel the gloom from the grave and show that the spirit slumbers not on for century after century until the day of judgement or ressurrection, but rises from the old world of organized matter, to the bright home of immortality. The harmonial philosophy cultivates the inward sensibilities, and their fragrance goes forth and pervades all congenial minds. Reason awoke from the long night of creation and incarnated the attributes of the Infinite into the human mind. Hence man's course is onward, and the new philosophy is coming like a rolling flood, bearing on its vital and muscular waves the decaying embers of error; and ignorance is fast sinking into chaos.—Truth and time sprung from eternity and continue through eternity; and when the interior self rises to that better and fairer country, it is not insensible to the bleeding heart nor the evils of its first native land; but memory and love are the guardian angels of their being. The harmonial philosophy is a system of universal nature, material and spiritual, whose authority is immortal reason. It makes truth the supreme consideration of the mind; and if one there is who believes that the chains of eternal misery clank perpetually in heaven, let that one hang the heavens in mourning; smile no more; go away into silent solitude and hear not the music of the sparkling wave as it breaks against the shore; look not at nature and see its 'circling gems of beauty, but go away into the mystic shadows of oriental fables, and let angels weep because you are so destitute of reason. Though you cannot grasp the idea of a universe worthy of God, you can enjoy a clear vision of the magnitude and unutterable beauty of the universe on high.

Yours truly

E. C. Dayton

The Sun.—Sir David Brewster makes the following remarks relative to the sun: "So strong has been the belief that the sun cannot be a habitable world, that a scientific gentleman was pronounced by his medical attendant insane, because he had sent a paper to the Royal Society, in which he maintained that the light of the sun proceeded from a dense and universal aura, which may afford ample light to the inhabitants beneath, and yet be at such a distance aloft as not to be among them; that there may be water and dry land there, hills and dales, rain and fair weather, and that as the light and the seasons must be eternal, the sun may easily be conceived to be by far the most blissful habitation of the whole system. In less than ten years after this apparently extravagant notion was considered as a proof of insanity, it was maintained by Sir William Herschel as a rational and probable opinion, which might be deducible from his own observations on the structure of the sun."

☞ Bright and beautiful gems of thought are often wrapped up in the covering of materiality which mankind have thrown about them. Their beauty is thus clouded or concealed, but it is not lost. It still lives, and it will yet shine upon the world.

The soul struggles with a deep and mighty thought. It seems to find no compass within large enough to contain the great truth which is swelling and almost bursting its tenement for utterance. But it will not burst, it will not die. It has had its birth from the innermost recesses of the soul, and it has gone up to meet and mingle with other developed truths which have been given from time to time to man. It has expanded his soul by its beauty, and it leaves a bright, green spot whereon the angels love to gaze. It is but making ready the inner chamber of his soul, and beautifying it for the reception of greater truths and higher wisdom from the interior courts above.

Amusing Misconception.—Hone, the author of Douglas, one day entertained at lunch the Lady Randolph of his play, the celebrated Mrs. Siddons. She was asked at table what beverage she would take, and replied, "A little porter." Ringing the bell—"Bring a little porter for Mrs. Siddons, said the reverend dramatist to his servant. The servant returned in a few minutes, bringing in from the street the least of the Gælic porters he could find on the stand. Mrs. Siddons was convulsed with laughter—just as Faulkner of the Durham Circuit was, when, between two acts, running about the stage after he had been slain as Rolla, he roared to the property-man, "Where's the bier?" and a little urchin answered, "Here sir!" thrusting in his face a gill of ale, which he had been instructed to take behind the scenes for the Green Dragon.

☞ A truth once implanted in the mind can never be destroyed. It will linger there, buried, perchance, in temporary forgetfulness, to be brought forth with still higher lustre, as the diamond from its dusty bed.

☞ "Thou hast no time to be idle. See to it that the earth is made brighter, because thou hast lived, both in thy own and in the days to come.

☞ He who conquers self, conquers a world.

American Poetry.

THE WILDERNESS,

BY SELLECK OSBORN.

There is a wilderness, more dark
 Than groves of fir on Huron's shore;
And, in that cheerless region, hark!
 How serpents hiss—how monsters roar!

'Tis not among the untrodden isles
 Of vast Superior's stormy lake,
Where social comfort never smiles,
 Nor sunbeams pierce the tangled brake.

Nor is it in the deepest shade
 Of India's tiger-haunted wood,
Nor western forests, unsurveyed,
 Where crouching panthers lurk for food.

'Tis in the dark, uncultured soul,
 By education unrefined,
Where hidden malice, vices foul,
 And all the baneful passions prowl—
 The frightful wilderness of mind.

☞ We need to remember, that every new disclosure of a law of mind, throws a light upon the futurity of that mind, by revealing a new power or privilege to its Spiritual nature.

☞ When new truth and new phases of old truth rise up before us, it is degrading to our intellect, to deny or neglect what alone can bring us enlargement of mind and satisfaction of soul.

☞ Be not oversome with evil, but overcome evil with good.

☞ Disinterestedness is the very soul of virtue.

Buffalo Weekly Price Current.

Flour, extra,	per bbl.	$10.50@11.00
" com. to good, West'n,	"	9.50@10.00
" per sack,		5.25@5.50
Buckwheat flour, per cwt		4.50
Indianmeal,	"	2.12½
Pork, new $17.50	old,	$19@50
" prime,	"	15.00
Dressed hogs, per cwt		$6.00
Fish, white,	"	10.00
" "	hlf "	5.50
" trout,	"	10.00
" "	hlf "	4.25
Salt, fine,	"	1.63
" coarse,	"	2.25
Eggs,	per doz.	17 @ 20
Butter,	per lb.	16 @ 20
Honey,	"	12½@ 15
Cheese,	"	9@12c.
Blackberries, dried,	"	18
Plums "	"	18½
Cherries, "	"	18½@25
Currants, "	"	6¼
Corn,	per bush.	85@ 87
Flax seed,	"	1.00@ 1.25
Clover "	"	6.50 a 0.00
Timothy,	"	3.50 @0.00
Oats,	"	55@ 60
Apples, dried,	"	2.00@2.25
" green,	"	50 @ 75
Potatoes,	"	87@ 1.00
Onions,	"	75 @ 87
Dressed Chickens per lb		15c
" Turkeys " "		15c

The fire is kindled in England.

Yes, spiritualism is no longer latent in the land of our progenitors, but has become active and is beautifully blazing in a great many happy souls there. That towering intellectual structure, ROBERT OWEN, is now in full glare of illumination with it; and, from him, it is radiating to hundreds who prossess all the elements of spiritual ignition. The following communication from the venerable philanthropist, will, we feel assured, be read with great pleasure by all who desire the truth to pervade the whole family of man, and who wish to see the mask stripped from error and its deformity laid bare:

LETTERS OF ROBERT OWEN TO THE YORK-SHIRE SHIRITUAL TELEGRAPH.

DEAR SIR:

Just now, on my return from London, where, last night, I had been giving a lecture to Mr. Ronge's party of foreigners and others, on Education; I had the pleasure to receive your 2d Number of "The Yorkshire Spiritual Telegraph." I have hastily glanced over it, and I feel much interest in your proceedings, and wish you all success in the good cause. I say good cause, for it is sure to lead to great ultimate good, and especially will it destroy the many evils arising from Sectarianism, and other causes of hatred and ruin between man and nations. I must tell you of what occurred to me last night, after my return from the lecture, about nine o'clock.

A Mr. Hume, a young Scotsman, who went to America to pursue his studies as a medical student, four or five years ago, became a medium, (he is now about twenty years of age) and soon became a very superior one. He had engaged to accompany the Haydens and Miss Jay. He took his passage and came, but the others, for some cause, postponed their voyage, but may now be daily expected. They arrived on the 22d. I had heard on my arrival in London, from friends on whom I could depend, of the extraordinary results by his mediumship. I made arrangements to visit those friends and Mr. Hume, when I finished my lecture, which I did, and found my two friends and Mr. Hume waiting my arrival. On being seated around a regular full sized card table, there were raps immediately, and because I do not hear very well, the raps increased until they became very loud, but I heard the first arising raps very distinctly. Many Spirits were present; some, relatives of my friends, and others, my own relations. My wife and daughters, my son and brother, and also my father and mother, with all of whom I have had frequent delightful intercourse, through various mediums. My two friends present, are husband and wife, and the first new occurrence to me, was, seeing the lady's silk apron untied by invisible means, a somewhat complicated operation, and taken from her and given to Mr. Hume, opposite to her. It was then conveyed backward and forward, from one to another, and it soon came to me. I held it with much force, but it was drawn from me with greater force, for I was afraid damage would be done to it. Next a flower was taken from the table, conveyed away by invisible means, and brought to me. The flower I kept for being so presented to me. Next I had my handkerchief out, it was taken from my hands and in an instant thrown from the opposite side of the table, not as it was taken, but made into a large hat, which I also have as a curiosity. Then the Spirits came and touched each of us. I was occasionally touched on one knee, then on the other, and afterwards on both at once; and then one of them shook hands with me, and I most distinctly felt the fingers of them separately. An accordeon was then placed under the table and soon the spirit of the daughter of the family played most beautifully several tunes and pieces of music. I asked for one of my favorite Scotch tunes, and it was immediately played. The instrument was then raised by invisible power, and given first to one, then to another;—it was thus bro't to me. The table was then lifted from the floor; at first, about a foot, and immediately afterwards, about three feet.

After this the medium was put into a trance during which he saw beautiful visions of Spirits, and one of them spoke through him while in that state, sentiments that went to the heart of each of us, giving us advice, invaluable in its import, and in language beautifully and eloquently expressed, and calculated to make the deepest impression on our memories. While reason remains I shall never forget it; it was given with many encouraging words, to pursue my course in the measures in which I am engaged, to endeavor to introduce the millennium, but also stating the obstacles I should meet, and the great difficulties which were to be overcome.

Much more occurred, very interesting, but the post-time expires, and I wish you to have this communication by this mail.

Yours sincerely,

ROBERT OWEN.

P. S.—I have not time to read what I have written.

TRUTH—"The canon of truth is not yet complete. The record of Revelation is not and never will be closed. Truth is infinite. The soul is finite. God will always have in reserve some higher and more perfect revelation. Hereafter when you and I tread the stars together, we shall look back to our present state, as one of earliest and rudest childhood—but in that splendid futurity we shall be pupils and learners still. Truths that belong to the senses are revealed through the soul. We are thus filed with the wisdom that flows from above, as well as instructed by the observations that are deduced below."—REV, T. L. HARRIS.

William Penn a Spiritualist.

The following passages from "Penn's Maxims" exhibit a remarkable correspondence with the deductions of modern Spiritualism.

RELIGION.

St. James gives a short draught of the matter, but very full and teaching; "pure religion, and undefiled before God the Father, is this; to visit the fatherless and the widows in their afflictions, and to keep ourselves unspotted from the world," which is composed in these two words, charity and piety.

They that truly make these their aim, will find them their attainment; and with them, the peace that follows so excellent a condition.

For though death be a dark passage, it leads to immortality; and that is recompense enough for suffering of it.

And this is the comfort that we have, the grave cannot hold us, and that we live as soon as we die.

For death is no more than a turning of us over from time to eternity.

Nor cad there be a revolution without it; for it supposes the dissolution of one form in order to the succession of another.

This world is a form; our bodies are forms; and no visible acts of devotion can be without forms.

But yet the less form in religion the better, since Cod is a spirit; for the more mental our worships, the more adequate to the nature of God; the more silent, the more suitable to the language of a spirit.

Words are for others, not for ourselves; nor for God, who hears not as bodies do, but as spirits should.

If we would know this dialect, we must learn of the divine principle in us. As we hear the dictatss of that, so God hears us.

Then we may see him too in all his attributes; though but in little, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible and "dwelleth in that light no eye can approach." But in his image we may behold his glory; enough to exalt our apprehension of God, and to instruct us int hat worship pleaseth whish him.

Men may tire themselves in a labyrinth of search, and talk of God; but if we would know him indeed, it must be from the impressions we receive of him; and the more developed we are, the deeper and livelier those will be upon us.

The humble, meek, merciful, just, pious, and devout souls, are every where of one religion; and when death has taken off the mask, they will know one another, though the divers liveries they wear here make them strangers.

It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.

To have religion upon authority, and not upon conviction, is like a finger-watch, to be set forwards or backwards, as he pleases that has it in keeping.

It is a preposterous thing, that men can venture, their souls, where they will not venture their money; for they will take their religion upon trust, but not trust a synod about the goodness of half a dollar.

JESUITISM AND GREAT INTELLECT.—Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic, distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one: I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuits from 1845 to 1854. They absorb talent enough, but they strangle it.

Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the bole, and what becomes of the tree? The bole remains thin, and scant, and slender. Can a man be a conventional dwarf, and a natural giant at the same time? Case your little boy's limbs io metal, would they grow? Plant a chesnut in a teacup; do you get a tree? Not a shrub, even. Put a priest or a priest's creed as the only soil for a man to grow in; he grows not. The Great God provided the natural mode of operation—do you suppose He will turn aside and mend or mar the Universe at your or my request? I think God will do no such think.—THEODORE PARKER.

ATOMS MAKE THE WORLD.—The smallest animal deposit in a coral island, is a component and necessary part to rear up from the depths of the ocean. Finally, it appears, centuries pass, and it is covered with vegetation and inhabitants. It laughs at the dash of the ocean, and braves the earthquake.—*Selected.*

☞ Tom Carley says: "Make yourself a good man, and then you may be sure there is one rascal less in the world.

Mysteries of Memory.

There is, moreover, proof of a very decisive character, that no experiences of which the mind takes the slightest cognizance, from earliest infansy to the most extreme old age, ever become obliterated from the internal structure of the soul, however impossible it may be to recall some of those experiences during our *ordinary* states of body and mind. This proposition, which is rendered extremely probable by an interior contemplation of the conscious nature of the soul, is confirmed and established by the numerous instances which might be cited, in which all the experiences of a whole life, however minute or long forgotten, have been suddenly and almost simultaneously revived by some accident or other occurrence which brought soul and body to the brink of a total separation.

A fact of this kind, which can not be otherwise than intensely interesting to the psychologist, was not long since published in the Rome (N. Y.) *Daily Sentinel*, whose editor vouches for its truth. It is to the effect, that several years ago, A held a bond against B for several hundred dollars, having some time to run. When the bond became due, A made diligent search for it among his papers, but it was not to be found. Knowing to a certainty that the bond had not been paid or otherwise legally disposed of, A concluded to frankly inform his neighbor B of its loss, and to rely upon his sense of justice for its payment. But to his surprise, when he informed him of the loss, B. denied ever having given him such a bond, and strongly intimated a fraudulent design on his part, in asserting that such a transaction had taken place between them. Being unable to prove his claim, A was compelled to submit to the loss of the debt, and also to the charge of dishonorable intentions in urging the demand.

Years passed away, and the affair almost ceased to be thought of, when, one day, while A was bathing in Charles river, he was seized with cramp, and came near drowning. After sinking and rising several times, he was seized by a friend and drawn to the shore, and carried home apparently lifeless. By the application of the usual remedies, however, he was restored; and as soon as he gained sufficient strength, he went to his book-case, took out a book, and from between its leaves took out the identical bond which had been so long missing. He then stated that while drowning, and sinking as he supposed to rise no more, there suddenly stood out before him, as it were in a picture, every act of his life, from his childhood to the moment that he sank beneath the waters, and that among other acts was that of his placing that bond in a book and laying it away in his book-case. Armed with the long-lost document found in this marvelous manner, the gentleman recovered his debt with interest.

The Love of Fame.

The Love of Fame, indeed, is inherent in the nature of man, and is doubtless placed there for wise purposes. Without it we should lack one of the greatest incentives to virtue, and also one of the strongest motives which impel us oftentimes to the commission of the most vicious acts. The same principle which led Washington to aspire to the redemptiou of his country, induced Napoleon to seek the conquest of the world. It was the same desire to accomplish some daring deed which should carry his name down to posterity, that instigated the youthful Mutius to thrust his arm into the burning crucible and suffer it to be consumed. The same impulse actuated the wretch who precipitated Horace into the depths of the Tiber. It impelled Curtius to cast himself into the yawning chasm which divided Rome, and which the oracle had decreed could only be closed by the rarest jewel in the imperial city being cast therein.

The case of the humble individual who set fire to the temple of Diana, one of the wonders of the world as it was called, is likewise in point. Although every means was taken in order that his object of obtaining fame and immortality might be defeated, and though every one was forbidden to write or to utter his name, it has nevertheless been handed down to this day; and the simple peasant, Eratostratus, furnishes now the illustration to many a story of the sad effects of insane and misguided ambition.

It is told of a lady of the Spanish court, that she was so offended at the omission of her name in a list which a celebrated poet had prepared of the courtezans, or, dames du cour of that time, in which he had not handled any of them with great delicacy, that she went to him, and commanded him, under pain of her high displeasure, to make a new edition of his satire forthwith, and give her an honorable place in this catalogue of famous, or infamous women.

Charles V. once paid a visit to the Rotunda in Rome, now known as All-Saints, which is lighted by a window at the top, and the view down from this eminence is in a remarkable degree imposing. A citizen accompanied him, and took particular pleasure to point out the various beauties of the interior. On the Emperor's retiring from the window, the Roman remarked to him, that he had several times felt a strong temptation to seize his majesty in his arms and throw himself down onto the pavement beneath, and thus invest his name with imperishable renown. The Emperor thanked him for his kindness in not carrying his loyal purpose into effect, and ordered him never again to approach his person.

L. F. WARREN.

☞ Why is the kingdom of heaven and our State prisons alike? Because the rich keep out of both.

A Californian Mummy.

The following from an exchange will be read with interest:

At the famous depository for the farmers of California, at Montgomery street, are two specimens which are well calculated to arouse the attention of the reflecting, and to show how intimate, after all, are the relations of the past and future. The former of these are a flathead mummy, found in his canoe on the shores of Puget Sound, in a perfect state of preservation. Those who have seen the Egyptian mummy would be utterly astonished at the exact similitude, save the conformation of the subject. The forehead of the scull has been evidently depressed by outward mechanical appliances, but in all else it is the pyramids, in perfect state of preservation. The balls are still round under the lid; the teeth, the muscles and tendons perfect, the veins injected with some preserving liquid, the bowels, stomach and liver dried up, but not decayed, all perfectly preserved.

The very blanket that entwines him, made of some threads of bark, and saturated with a pitchy substance, is entire. The inner canoe in which he was found had entirely decayed, and the outer one was nearly gone, yet the body is evidently just as it was prepared by the embalmer; and although exposed now to the open air, it shows no sign of decomposition. It would seem as if prepared for coming time. Where these wanderers of the desert learned this art, is a query, over which the wise may ponder; and those who are skilled in such things will find food for thought in this strange specimen picked up near the disputed boundary on the western frontier.

☞ Plutarch, in his dialogue between Lamprius and Ammonius, observes, that if the demons or protecting spirits that watch over mankind are disembodied souls, we ought not to doubt that those spirits, even when in the flesh, possessed the faculties they now enjoy, since we have no reason to suppose that any new ones are confered at the period of dissolution; for these faculties must be inherent, although temporarily obscured, and weak and ineffective in their manifestations. As it is not when the sun breaks from behind the clouds that he first begins to shine, so it is not when the soul issues from the body, as from a cloud that envelops it, that it first attains the power of looking into the future.—MRS. CROWE.